

THE GLASS ALL THERE

Interesting and Remarkable
Gathering of Ministers.

GRADUATES OF SAME YEAR

Out of the Class of Thirteen All Living
and Actively Engaged in the Minis-
try—Church Services and Re-
ception Afterwards—Notes.

The service at St. John's Episcopal Church in Hampton last night was attended by a large congregation, composed not only of members of that church, but of all the churches of Hampton, says the Hampton correspondent of the Newport News Press.

The service consisted of the regular evening service of the Episcopal Church, and was conducted by Rev. C. B. Bryan, the popular and highly appreciated rector of that historic organization. Mr. Bryan was assisted in the service by the visiting clergymen, members of the class which graduated from the theological seminary at Alexandria twenty-five years ago, of which there are thirteen, all of whom are still living and actively engaged in the ministry.

The only departure from the regular evening service last night was the addition of special prayers for the ministry. Special music was rendered and the event will be regarded as one of interest and pleasure not only to the rector and his guests, but to the entire congregation.

THE ADDRESSES.

Two addresses were made during the service, each very appropriate to the occasion. After the usual service, Rev. C. B. Bryan, in a few well chosen and very happy words, introduced his friend and classmate, Rev. P. P. Phillips, of St. Paul's Episcopal Church, Alexandria, Va., who spoke on "The Privilege of the Ministry." After referring to the great honor and the privilege which comes to the man who is called of God into the ministry, he gave himself to references of the great and high privileges which come alone to the man of God ministering with those whom he serves in their every day life. He spoke of the opportunities which come alone to the man of the ministry to rejoice with those who rejoice and to weep with those who weep. Like the physician, he declared, he was one of the few entitled to see within the walls of the chamber where death hovers around the bed of the patient, as the time drew nigh when the loved one should depart, and when he was permitted to comfort those who watch and wait with words of love and of comfort.

And again, said Mr. Phillips, the minister in his office is blessed of all men with the love, the confidence and the esteem of those to whom he ministers. There is a unique fellowship, it comes only to those who have been called into this sweet relationship can realize and appreciate.

NEED OF THE MINISTRY.

Rev. Frank Rector, rector of St. John's Episcopal Church, Brooklyn, New York, was introduced by Rev. Mr. Bryan. After thanking the rector for his happy words he spoke on "The Need of the Ministry." He is a very pleasant speaker, and spoke in a language which was simple and direct. The principal thought which ran through the entire talk was the need of many men in the ministry today. He spoke of the very high esteem in which the young men in the ministry are held from the Old Dominion to Maryland and held in the North, the West and away down South.

The importance of proper home training was given special attention, and he attributed rapid strides made by Virginia boys to the fact that they were instructed in youth and raised up by consecrated mothers.

After the conclusion of the service the congregation repaired to the parish house, where a reception was given to the visitors. This part of the program was entirely informal, and during the pleasant hour that followed the members of the congregation introduced themselves to the visiting clergymen.

Among those present were: Chaplain Barry, of Fortress Monroe; Chaplain Henry W. Jones, of the Monongahela; Rev. A. C. Hopkins, Jr., pastor of the Presbyterian Church; Rev. Dr. A. B. Woodfin, pastor of the Hampton Baptist Church; Rev. J. L. Rose, pastor of the West End Memorial Baptist Church; Rev. E. T. Dodson, pastor of the River-view Baptist Church.

WAITING FOR THE SHOW

The Small Boy Will Be In His Glory
When the Circus Comes to Town.

The small boy will be in his glory next Saturday week, for that is the day "when the circus comes to town." The exhibition to be given at the Horse Show building on the 15th will in many respects be as clever a performance as any given by a traveling circus. Four acts have been especially engaged for the show, one of which is of a most sensational nature. There are sixteen acts in all, and the twelve of which will be presented by Richmond's clever amateurs.

Captain Frank Cunningham will act as ringmaster, in which role he made quite a hit at the circus given at the Auditorium two years ago. There are more than a score of acts in the program, and the well known men of Richmond. They are Messrs. Charles H. Phillips, T. B. Hicks, George Pollock, William H. Hicks, John Wilson, Hon. S. L. Kelly, C. O. Saville, Hugh Mercer, William H. Thompson, Luther Cheatwood, Sam Cook, Albert O. Boshen, Harry C. Clark, E. Davis, W. T. Hurt, Lee Lorraine, Isaac Held, Harry Tucker, Thomas J. Parley, Young Porter, Herbert Hulce and Leonard Noel.

Foutz Pardoned.

Governor Montague yesterday pardoned Robert Foutz, of Roanoke, conditionally, who was serving a sentence of fifteen years in the penitentiary for murder in the second degree. The crime was committed in 1887, and the pardon was recommended by the Board of Pardons on the ground that Foutz had displayed great gallantry in helping to extinguish a fire recently at the penitentiary.

Mr. Baldwin's Stock.

A certificate has been found on the streets made out in the name of F. V. Baldwin. It is good for one share of stock of the Press Cable Company, of Washington, D. C. The owner can get it by applying at No. 410 West Broad Street.

Shafer Now Has It.

The dredging machine "City of Richmond," has been leased by Messrs. J. H. Shafer & Co., contractors, and they began work with it yesterday in James River.

It was originally owned by the city, but was sold for junk some time ago.

Failed to Agree.

The jury in the City Circuit Court, after deliberating for some time yesterday, failed to agree upon a verdict in the case of Mrs. Clara I. Brown vs. the City of Richmond and the Blount Theatre Co., for \$5.00 alleged damages. The case therefore went over until today at 11 o'clock.

Tate Spring Water

FROM THE ONLY EPSOM SPRING IN AMERICA.

Cures indigestion, dyspepsia, nervous disorders, kidney disease, etc.

SOLD BY DRUGGISTS OR DIRECT FROM SPRING.

Tate Spring Hotel, the Famous Resort, Now Open.

THOS. TOMLINSON, TATE SPRING, TENN.

THE INTERNATIONAL SUNDAY-SCHOOL LESSON FOR JULY 12, 1903.

SUBJECT: Saul Chosen King.—1 Sam. x: 17-27.

By Rev. J. E. Gilbert, D. D., Secretary of American Society of Religious Education

INTRODUCTION.—The promise of Samuel having been given to anoint a king over Israel, the elders repaired to their homes, not doubting that he would be faithful to his word. Samuel then waited for the guidance of Providence, expecting that God would in his own time indicate the man to be chosen. At length he appeared in a seemingly casual way. Saul, the son of Kish, of the tribe of Benjamin, went forth in search of some lost asses belonging to his father (chapter ix). Failing to find them he sought Samuel, who had come into those parts for a new heart, instructed by the spirit of God. Samuel recognized the young man as the future king, communed with him at the feast, and ended by secretly anointing with oil, a symbol of the Holy Spirit's grace. Saul returned home with a new heart, keeping the matter of the kingdom a secret.

CONVENTION.—Shortly after Samuel's anointing of Saul, the people came to the assembly to establish the kingdom. The text says that the people came. As it was unnecessary and impossible to bring the entire population together, this must refer to the elders, who, derived from the patriarchal system (Gen. i: 7), formed the key-stone of the political fabric of Moses (Ex. xxi: 15). There may have been included with them the captains of hundreds and thousands, a class of officers, constituted in the wilderness by advice of Jethro (Ex. xviii: 21), who it seems, were retained after the settlement (1 Sam. viii: 12). The assembly was convened at Mizpeh (Judges, xxi: 1), a famous place on the confines of Judah and Benjamin, where, according to the account of Samuel's career (chapter vii: 5-15), the nation repented and began its career of holier living, where also Samuel, as the nation's prophet, had been chosen (chapter vi: 10). The assembly was before the Lord—it was religious, introduced by appropriate ceremonies. The intention was to make all feel that they were accountable to God for the action about to be taken; that they were in the presence of the great God, and that their motives were all known to Him. It was expected, moreover, that God would give wisdom to His people, and to give His blessing.

ADDRESS.—Being so assembled, Samuel addressed the people. He did not utter his own thoughts, but became the mouthpiece of God, beginning, "Thus saith the Lord," delivering a message which he had communicated to him. This was his highest function to hear and repeat (chapter iii: 19). His speech was in two parts—first, a recapitulation of the nation's ingratitude and rebellion; here briefly noted, but spoken doubtless in great detail by him, that the deliverance from Egypt and from surrounding nations covering the entire past of the nation, and the present had been by Divine power. This must have been familiar to them, as a matter of fact, the great body of the people, and he recalled, even in the latter centuries (Ex. viii: 1-11), by David and others (Neh. ix: 9-11). He then reproved them for demanding a king as unwarranted, in view of the protection granted, and, therefore, a mark of distrust. The object of the address was to state, in plain language, the reasons why God would not set up a king. He desired to make them understand that the form of government was not according to his own wisdom, but against it, a concession to their folly.

SELECTION.—In those days there were no elections, no motions, no votes, but the people were to choose a king (chapter x: 17). It was a very ancient custom indeed (Lev. xxi: 1) and therefore generally approved. (Prov. xviii: 15) being accepted as final and decisive. It consisted in throwing tablets or in drawing from a bag, the names of the candidates, and the lot was cast. This was a government loved by God (Prov. xvi: 33). Divine sovereignty was supposed to unite with human freedom, the former subordinating the latter, men were to be guided by the Divine pleasure, the result being acceptable to both. Plato believed that a government appointed by lot was a government loved by God (Lib. iv: De Legibus) showing that the brethren decided the public matters in this way. On this occasion the lot was cast four times, to learn the tribe, the grand division, the family and the individual (Josh. viii: 10). The choice fell in this order upon Benjamin, Manasse, Kish and Saul. It was witnessed by the ministers of religion, and the civil officers, and it might have been a surprise at the result. A young man in the smallest tribe was taken, but as no one dared to work a prophecy that the king should come out of Judah (Gen. xliii: 10) who had been most prominent in the nation's history, no objection was raised, at least none is recorded.

ANIMATION.—It now remains to bring forth recognize and announce the chosen king. But he could not be found. Moved by fear of modesty or policy, he had concealed himself. As the text says, "Whosoever flies dominion, him dominion follows." (Luke xiv: 11). It became necessary, therefore, to inquire further of the Lord. This was done by Urim (Numb. xxi: 23). Ordinarily by the high priest, but as no one dared to work a prophecy that the king should come out of Judah (Gen. xliii: 10) who had been most prominent in the nation's history, no objection was raised, at least none is recorded.

THE KING.—When came the more important and difficult part in the work of the kingdom. As the servant of God, Samuel undertook this task. He had no sword, but he had the word of the Lord. He had no army, but he had the spirit of God. He had no power, but he had the authority of God. He had no wealth, but he had the riches of God. He had no fame, but he had the glory of God. He had no life, but he had the life of God. He had no death, but he had the death of God. He had no resurrection, but he had the resurrection of God. He had no kingdom, but he had the kingdom of God. He had no power, but he had the power of God. He had no glory, but he had the glory of God. He had no life, but he had the life of God. He had no death, but he had the death of God. He had no resurrection, but he had the resurrection of God. He had no kingdom, but he had the kingdom of God. He had no power, but he had the power of God. He had no glory, but he had the glory of God. 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